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ABSTRACT

Though the educational achievement of American Indians during the last 10 years has been impressive, indications are that it will be some time before Indian people have an equal educational opportunity with the majority population. To understand the statistics and social indicators of the revolution in Indian education, it is necessary to examine the social, cultural, and political contexts from which the Indian education movement sprang, the most important of which was the strong push in the 1960's and 1970's by tribes to exercise their traditional forms of government and to practice their traditional forms of culture and religion. In spite of a movement for relevant curriculum in public schools, there is still a shortage of acceptable curriculum material, and success with Indian programs in colleges and universities is limited because quality educational services are not yet available to Indian students. Important to future planning of quality education for Indian students is consolidation of Indian control of the educational process. This includes qualification of trained leaders and managers in all areas of tribal development, constant research, effective means of communication among tribes, a solid commitment to serve the total needs of Indian students, and the establishment of a National Indian University. (CM)

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THE REVOLUTION IN INDIAN EDUCATION

Presented to the

Seventh Annual Symposium on the American Indian

Northeastern Oklahoma State University

April 5, 1979

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U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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The education of the American Indian population of the U. S. has been undergoing a quiet revolution in the past ten years, a revolution which might be closer to an explosion in terms of the educational achievement of Indian people. I will explore some of the indicators of the depth of the revolution, some of the political actions which preceded and accompanied the revolution, and briefly explore the future of this movement.

In 1963, there were only 1,400 Indian college students in the nation. By 1968 this total had reached 3,000 gradually. Between 1968 and 1972, this total had leaped to some 23,000, and has again gradually increased to 30,000 in 1978.* This tremendous increase in the number of college students--twenty-one times over in fifteen years--just might be the greatest leap forward in educational achievement of any race in the history of the world.

This growth has not been without its problems, however. One of the major problems has been a very high dropout, or pushout, rate.

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* See Chart 3.

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So, while there are 30,000 total Indian college students in the nation, the best projections are that only some ten per cent to thirty per cent will complete the degree requirements. There is little hard data to base this projection on; various estimates have been made by Bureau of Indian Affairs officials, educational researchers, and educational administrators, which range from a seven per cent completion rate to a forty per cent completion rate, so it is probably safe to say that the actual percentage will be between ten and thirty.

A second problem is that the Indian college student does not progress through the curriculum at the normal rate. One study* showed that the Indian students at seven colleges with an enrollment of some 2,000 Indians on the average took twelve semesters to complete the degree requirements, earning on the average some ten credit hours per semester, and had a grade point average of 2.1 out of four, which compares to a 2.7 out of four for all undergraduates at these colleges. The Indian students scored on the average a 13 on the ACT, which places them in the eighteenth percentile nationally. Freshmen were especially vulnerable to low GPA's, few units completed, and low ACT scores. This clearly points to the need for strong supportive services.

A third problem is that this cohort of 30,000 has a very large

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* U. S. General Accounting Office, "The Bureau of Indian Affairs Should Do More To Help Educate Indian Students." HRD-77-155, November 3, 1977.

percentage of young adults in it. The average age of students at Flaming Rainbow, an Indian college, is reported to be between 28 and 30 years of age.* The average age of recipients of an Indian scholarship program was 25 to 28 years, over a period of several years.** At Bacone College this semester, forty-nine percent of the students are between the ages of 17 and 21, 35 per cent are between the ages of 22 and 34, and the rest are 35 and older. Again, as in estimating the dropout rate, there is only anecdotal evidence of the age trend; but with these several corroborative data bases, there is reason to believe that the average age of Indian college students nationally is between 25 and 28 years, and that a substantial portion are over 30 years of age.

The problem this young adult cohort creates is that it is misleading as a base for projections. The young adults, who make up roughly half of the total, are products of rural or reservation schools who went on relocation*** to an urban area, underwent some technical training, and discovered that they were not happy with being a welder, a beautician, an auto mechanic, or a warehouseman. When the doors of colleges opened to them for the first time in 1966 with the passage of the Federal student financial assistance programs, many of these young adults took advantage of an opportunity that was available to them for the first time. Since the Bureau of

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* Talk by Kathleen Holhoff to Muskogee, OK Rotary Club, 3/22/79.

** Annual Report, Native American Scholarship Fund, Palo Alto, CA, 1974, 1975, 1976, 1977.

*** The "relocation" program consists of technical training, or on-the-job training, or job placement. Several tens of thousands of Indians have gone through this program since 1950.

Indian Affairs still operates the relocation program, there are still students being channeled through this relocation/work/college pipeline. There is a fundamental shift occurring in the Bureau from relocation to higher education, but it is uncertain what the trend for Indian college students will be in ten or twenty years. It is entirely possible that there could be a reduction in the total number of Indian college students in the short run, with an increase coming in five to fifteen years.

A second major indicator of the explosion in Indian education is the dramatic increase in the number of Indian adults who are high school graduates. In 1960, only thirty-three per cent of the male Indian adults in the nation had finished high school. By 1970, this percentage had almost doubled, to fifty-eight. By 1976, this percentage had reached seventy, or eighty per cent of the completion rate for majority males. The comparable percentages for Indian females for the same years are twenty-nine, fifty-six, and fifty-eight, or sixty-seven per cent of the completion rate for majority males.* Overall, the percentage of Indian adults who are high school graduates has more than doubled in some sixteen years, and appears to be drawing very close to the completion rate for majority males, which was eighty-seven per cent in 1976.

As in the case of the total number of Indian college students, however, there are problems with dealing only with numbers of high school graduates; some qualitative factors must be taken into account.

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* U. S. Commission on Civil Rights, "Social Indicators of Inequality for Minorities and Women." August, 1978, the Commission.

And again, there is only anecdotal evidence of qualititive factors. In some research conducted in 1974 and 1975 at four Federal Indian boarding high schools, which showed that the highest mathematics offering at any of the four was elementary algebra, there were no offerings in advanced high school algebra, plane geometry, trigonometry, or calculus. The offerings in the other disciplines were similarly low.* At Bacone College for the past several years, some twenty-five per cent of the entering freshmen score below 10 on the ACT, and most of them are at the eighth grade or below in grade level placement as entering freshmen. These students must be given intensive tutoring and counseling, and personalized instruction, to succeed.

A third major indicator of the explosion in Indian education is the dramatic decrease in the percentage of Indian high school students who are two or more grade levels behind the modal grade for their age. This phenomenon of "overagedness" for Indian males has decreased from forty-five per cent in 1960, to thirty-five per cent in 1970, to thirty-two per cent in 1976. The comparable percentages for Indian females for the same years are forty-one, twenty-three, and twenty-six.** This decrease is misleading, however, and will be discussed later.

A fourth major indicator is the drop in high school nonattendance by fifteen-, sixteen-, and seventeen-year-olds, which has been cut roughly in half, from over twenty-five per cent to about fifteen per cent. The percentages for Indian males are twenty-nine, fifteen,

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* Chavers, Dean, "Social Structure and the Diffusion of Innovations: A Network Analysis." Unpublished doctoral dissertation, Department of Communication, Stanford University, 1976.

** U. S. Commission on Civil Rights, op. cit.

and fourteen, and for Indian females the percentages are twenty-four, sixteen, and fifteen, for 1960, 1970, and 1976.* This decrease is also misleading, however, and will be discussed later.

A fifth major indicator of the revolution in Indian education is the number of Indian-controlled, tribally-chartered, or Indian-oriented colleges. Until 1969, Bacone College was the only college in the nation whose mission was higher education for American Indians from any tribe.** In 1969 the Navajo Community College was chartered by the Navajo Tribe, and has been in continuous operation since that time. Navajo was followed by some twenty-five other colleges whose mission is primarily the education of Indian people.*** These colleges now enroll almost one-third of the total Indian college student population. For the most part, they are dependent on grant funds for their existence, with grants coming from the Bureau of Indian Affairs, the Developing Institutions program of the Higher Education Act, and from student aid. The great majority of these colleges have an Indian majority on their boards of control.

A sixth major indicator of the revolution in Indian education is the number of specially-funded projects in Indian education, from Federal, State, and foundation sources. There are some 2,000 Indian education projects now in operation across the nation at the elementary

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* U. S. Commission on Civil Rights, op. cit.

** Pembroke State University in Pembroke, North Carolina, was established in 1887 as a normal (elementary) school for education of the Lumbee Indians of that area. By 1940 the institution was granting four-year degrees, and by 1970 had grown into one of seven campuses of the University of North Carolina system, with some 500 Indian students, and 2,000 non-Indians.

*** See Chart 1.

and secondary level, most of them funded by the Office of Indian Education in the Department of Health, Education, and Welfare, and the Johnson-O'Malley program of the Bureau of Indian Affairs, but with others funded through the Gifted and Talented program, the Bilingual Education office of HEW, Head Start, Follow Through, Right to Read, and others. There are several dozen specially-funded projects at the college level, funded by the Office of Indian Education, the Office of Bilingual Education, the Education Professions Development Act, and the National Science Foundation, among others. Most of the college programs are teacher education programs. The significance of the pre-college programs is that they all require the active involvement of Indian parents in their operation.

These six indicators, and some others which could be cited, lead to several conclusions: (1) Indian people have made the greatest advances in educational achievement in the history of Indian education, and possibly the greatest advances of any race in the history of the world, (2) while the advances have been great, there has been a widening of the gap between Indians and, for instance, majority males, and (3) the tremendous increase in Indian college students is very impressive, and has many ramifications for Indian people and the society which need to be addressed, but at the same time, the 30,000 Indian college students represent only forty-two per cent of parity with the total U. S. population.

The widening of the gap can be seen when the various statistics cited are compared to majority males.* Using majority males as the

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* See Chart 2.

base line, or one hundred per cent, the total number of Indian college students has increased in a sixteen year period from two-tenths of one per cent to forty-two per cent, including both Indian males and females. The percentage of high school graduates among Indian adults has increased from an average of forty-five per cent to an average of some seventy-three per cent. The percentage of Indian adults who are college graduates has increased from an average of twelve per cent to an average of eighteen per cent.

But while these indicators point to great advances in overall educational achievement for Indian people, two other indicators point to even greater advances for majority males. In 1960, for instance, for every majority male who was overage for grade, there were two and one-half Indian males who were overage for grade; in 1976, this ratio had increased to three and two-tenths Indian males over age for every majority male over age for grade. Similarly, the ratio of Indian males who were not attending school had increased from one and sixty-one hundredths in 1960 to two and eight-tenths in 1976. Thus, while Indian people have been making advances, majority males and females have been, in general, making even greater advances, widening the gap between the majority race and Indians. The conclusion one must reach is that it will be some time before the gap starts to close, and Indian people have an equal educational opportunity with the majority population.

There are also some conclusions one can reach without relying on the indicators outlined to this point. For instance, there is a great concentration among Indian college students and graduates in

the field of education. Statistics gathered from some two dozen professional organizations and research centers show that there are over three times more Indian persons who are public school teachers than there are all other professionals combined, in the professions for which we have data.* This imbalance in the numbers of Indian people going into the various professions is serious, and needs to be kept in mind by counselors, educational administrators, tribal education officials, and Bureau of Indian Affairs education officials. Only some seven per cent of Indian students in 1975-76 were studying science, math, and engineering.** Apparently, at the present time, approximately half the Indian college students in the nation are majoring in education.*** And finally, there are very few Indian college-educated professionals in the nation, probably less than five thousand total Indian college graduates,# while for the nation as a whole, almost one-third of the population is classified as managers or professionals.## The probable total of five thousand means that less than one-half of one per cent of Indians are college graduates.

To arrive at a broader understanding of the statistics and social indicators of the revolution in Indian education, one must examine the social, cultural, and political contexts from which the Indian educa-

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* See Chart 4.

** Personal correspondence from Dr. Rayna Green, Native Americans in Science Project, American Association for the Advancement of Science, August, 1977.

*** U. S. General Accounting Office, op. cit.

\# See Chart 4.

\#\# Scientific American, March, 1979.

tion movement sprang, and the foundation upon which it rests. The most important cause of the movement for Indian education was the strong push in the 1960's and 1970's by tribes for self-determination, or the right to exercise their traditional forms of government, and to practice their traditional forms of culture and religion. The movement for Indian self-determination took many forms, including militant tactics, action in the courts, action in the Congress, and actions with Federal agencies. For the first time since the 1930's, tribes began to assert their authority strongly over their powers for internal regulation, which had been agreed to in some four hundred treaties. Some of the leading organizations which have worked for self-determination are the National Congress of American Indians, the National Tribal Chairman's Association, the National Indian Education Association, and the Council of Energy Resource Tribes. The tribal organizations realized that without trained professionals in many fields available to work for them, self-determination, tribal economic development, and natural resource development were hollow concepts.

Thus Indian control of the educational process, which has been the goal of the Coalition of Indian Controlled School Boards, the American Indian Higher Education Consortium, and the National Indian Education Association, came into sharp focus in the late 1960's. The first Indian-controlled school, at Rough Rock on the Navajo reservation, started a trend which is still continuing in the form of contracting of Federal schools to tribes, the takeover of school

boards in districts on or near reservations, and the formation of neighborhood or free schools in both rural reservation and urban areas.

The process of urbanization which started in 1950 with the first step of the relocation program also contributed to the revolution in Indian education. The 1970 Census showed that there were almost as many Indian people living in the cities of the U. S. as there were living on reservations, reflecting a mass migration to the cities because of a shortage of jobs on reservations. The 1980 Census will probably show that there are more Indian people living in urban areas than there are in reservation areas. While most social interaction of Indian people in urban areas is with other Indians, there is more social interaction with non-Indians than occurs in reservation areas,* and as a consequence, urban Indian people tend to see the need for better education acutely as necessary for maintaining themselves adequately as urban dwellers. Also, many young urban Indians have used their college education as the stepping stone to return to their reservations with skills their tribes need.

The movement for tribal self-determination coincided nicely with the opening of the doors of higher education to Indian people in 1966 with the passage of the Federal student aid legislation. Since some

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* Waddell, Jack O., and O. Michael Watson, "The American Indian in Urban Society." Boston: Little, Brown and Co., 1971.

Bahr, Howard M., et al., "Native Americans Today: Sociological Perspectives." New York: Harper and Row, 1972.

three-quarters of Indian families are too poor to contribute any funds toward their children's education according to Federal guidelines for student aid programs,* lack of money prior to 1966 was a very effective deterrent to access to higher education. Within three years after the passage of the student aid legislation, Indian enrollments in higher education had started to increase tremendously, and while the greatest growth in college enrollments occurred between 1968 and 1972, the total number is apparently steadily increasing each year. As stated earlier, there is a possibility that the total may decrease in the future as the young adult cohort slows its enrollment, but it is almost certain to continue to increase in the long run.

As the young Indian adults enrolled in colleges, and Indian parents became increasingly involved with the education of their children, they discovered that there was little of cultural relevance to them in the curriculum of the schools and colleges. As a consequence, the growth of Native American Studies program began in 1969 at the University of California at Berkeley, during the second year of the growth period. The Native American Studies programs tended to proliferate in the early 1970's; at one time there were some twenty-five in California alone.# As a consequence, their quality tended to be poor, faculty members tended to be spread too thinly, and with the unfamiliarity of new Indian faculty members to the

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* Bureau of Indian Affairs, Indian Education Resources Center, "Higher Education Evaluation: Student Characteristics and Opinions," Research and Evaluation Report Series No. 20-A, June 15, 1973.

\# Chavers, Dean, "The Indian College Student in California: 1967-1972." Native American Studies Program, California State University, Hayward, n. d.

academic environment, many of these programs had tremendous growing pains, ranging from lack of funding to backstabbing by other academic departments to outright ethnocentricism on the part of higher level administrators and faculty committees. Some of the programs which were started have now folded, and more will wither away in time. The strong ones will survive and grow, and in time will make some valuable contributions to Americans' understanding of their own roots through study of their treatment of Native peoples, as well as providing the Native students with a better understanding of the cultural, philosophical, social, economic, and political forces of the Indian world.*

The movement for relevant curriculum in the public schools led to the establishment of several Native curriculum development centers around the nation, some of which are still in operation. It also led to the establishment of curriculum components in the tribally-run or Indian-controlled schools. In some cases, Indian schools even have their own printing press, which produces instructional materials in the Native language and in English. But even with this movement, there is still a dearth of curriculum material available to the classroom teacher which treats Indian peoples from the Indian perspective.

One weakness of the Indian college programs on established

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* Locke, Patricia, "A Survey of College and University Programs for American Indians," Boulder, CO: Western Interstate Commission for Higher Education, January, 1978, provides information on most of these programs.

campuses has been the lack of commitment by these colleges to Indian education. These colleges were ready to admit Indian students and to receive their tuition, and were even eager to seek the additional funds that were available for Indian education through the Federal government, State governments, and private foundations. But while they had a commitment to receive Indian money, they had less than a commitment to provide quality educational services to the Indian students. This kind of commitment would probably have to be made by the President of the college, who was rarely involved in the Indian program at all. The usual sequence was that the first small groups of Indian students on the campuses approached some sympathetic faculty member or administrator, who then made as much commitment as he or she had the power to do, and for many of them the Indian program was a feather in their academic cap. This person, however, usually had a limited amount of power and authority on the campus, and could not effectuate the far-reaching changes established colleges needed to make in order to properly serve the culturally and linguistically different Native student.

As a result of this lack of commitment, Indian programs at the great bulk of established colleges and universities have had limited success with their Indian programs. One of the largest Indian programs, at an institution with over eight hundred Indian students, reports that only fifteen per cent of its entering Indian freshmen complete the academic requirements and receive a baccalaureate degree. This institution, and many others, has committed little of its funds to

its Indian program, but has been content to seek and receive several hundreds of thousands of Federal and foundation dollars for special programs, for recruitment, and for scholarships and financial aid. Like many other Indian programs on established campuses, this one depends largely on "soft money," or funds available on an annual basis through the award of grants and contracts. Usually, soft money programs are restricted in their activities to one or two aspects of the total well-rounded educational services that are necessary for success in Indian programs, such as counseling, tutoring, remedial instruction, peer counseling, and others. Without some commitment by the institution to provide the services it cannot find soft money funding for, the Indian program is asking largely for failure, in terms of number of semesters it takes graduates to complete, percentage of retention, percentage of students who graduate, average number of units of credit earned per semester, and in other ways. Perhaps the most damning failure that is facing these programs is a loss of confidence by the Indian people in the service area of the college in the ability of the college to produce Indian graduates, and the consequent loss of interest in the college itself.

At the public school level, there is a parallel lack of commitment by school districts to an Indian program in the district. As one Indian parent remarked several years ago, the school districts have been discriminating against Indian students for so long that they find it difficult to discriminate in favor of the Indian student.* Many districts have used their Indian funds awarded under the Johnson-

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* NAACP Legal Defense and Educational Fund, Inc., "An Even Chance." New York: the Association, 1971.

O'Malley program and the Office of Indian Education to purchase films, equipment, athletic supplies, and books, all for regular use of all students instead of for the needy Indian students for whom they were intended.*

The main groups which have advocated for changes in education to accommodate the Indian student have been the national, regional, local, and state Indian education associations. The first of these was started in 1967 in California, and now there are some dozen or more states with an Indian education association, many of whom have close ties with the National Indian Education Association. These associations have been successful at passing legislation, stimulating the establishment of appropriations for education, eliminating some bad textbooks from use, and many other activities related to Indian education.

With the tremendous gains in Indian education in the past ten years, and with the concomitant problems this gain has produced, the time is right for Indian people to reflect on the future and to plan now so that the gains will not be lost. One important element in planning for the future is the consolidation of Indian control of the educational process, a movement which is in its initial stages now. Consolidation of Indian control will mean that sources of support other than grant funds must be sought for school districts and for Indian colleges. On many reservations, if the draining away of resources produced on the reservations could be halted or slowed,

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* "An Even Chance," op cit.

there would be enough of a tax base to support part of the costs of education. Some other alternatives are voucher systems underwritten by the Federal government, the payment of tuition by students and their parents, and state cost-sharing. These and other alternatives should be explored with the goal in mind of creating Indian control in accordance with treaty provisions.

Another important element in consolidation of control is the necessity for trained leaders and managers, in education, in business, in medicine, in law, in social services, in economic development--in short, Indian education is part of the total process of tribal and reservation development, whether development refers to people, to natural resources, or to business and industry. As mentioned earlier,* Indian people are starting now at almost zero in most professions, but without trained managers and professionals as part of the process, it cannot succeed.

Trained faculty and administrators are necessary for Indian control. Even though there are more trained Indian teachers than any other professional group, Indian people as a whole are only about one-quarter of the way to parity with the rest of the nation in the total number of Indian teachers. Most of these Indian teachers have not had an opportunity at educational management, and an upgrading program for Indian educational administrators is a must.

The development of Indian educational programs must establish and maintain strong ties to the communities they serve in order to maintain credibility and effectiveness. Indian communities are the

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* See Chart 4.

most conservative in the nation, many tribes having maintained their language, customs, religion, and tradition through over four hundred years of contact with Europeans, and in many of these communities education as imposed on them by Europeans is strongly resisted. Indian people will support educational systems which are in harmony with their cultural practices, as has been demonstrated during the past decade; the past hundred years of effort by outsiders to impose education on Indian people has produced spectacularly poor results.

Consolidation of control requires constant research, both practical and theoretical. There are few now who claim to understand what works best in Indian education, so research is needed on a theoretical level to better understand Indian education. At the same time, there is little baseline data available to policy makers and educational administrators to use as a basis for educational decision making. There is a great need, consequently, for both types of research. Without practical research, policy makers will have to make their best estimates as to how best to allocate resources, and this process at the present time is proving to a certain extent to be frustrating.

Consolidation requires streamlined and effective means of communication among tribes, within tribes, between tribes and the school districts and colleges, and among Indian education interest groups. At the present, communication is fairly fragmented, and one must expend considerable effort to keep up to date with the latest developments in Indian education. Communication is necessary for the

institutions themselves to remain in close contact with the Indian communities they serve.

Lastly, and most importantly, the institutions serving Indian communities, whether school districts, contract schools, free schools, Indian-controlled colleges, tribally-chartered colleges, or Indian-interest colleges, must either make a solid commitment to serve the total needs of Indian students, or give this task over to some other institution. This is easy to say at this point, and practically impossible to bring about through any kind of pressure group or governmental interference. But in time, Indian people are going to attend and support the institutions which have their interests at heart, and are going to fail to support those institutions which have used them only as pawns to gain Federal and foundation dollars. The day of reckoning will surely come.

A second element for the future is a project which we are now addressing at Bacone--the establishment of a National Indian University. At the present, there is not a four-year baccalaureate degree-granting college in the nation whose primary mission is the education of the American Indian student. There are some one hundred and ten colleges which primarily serve Black people, several dozen which serve various Spanish-speaking groups, and a few which serve primarily Asian-Americans.

For as long as twenty-five years now there have been groups of Indian people and individuals who have planned, advocated, worked, hoped, and prayed for a National Indian University. In the course of investigating the background of this small movement, we have found

at least eight individuals or groups which are thinking about this possibility. In communicating with five of these groups so far, all of them have indicated that, while they would like to establish a four-year baccalaureate program, they are at least ten years away from being able to do so. There are various reasons for this lack of readiness, but the most important reason is lack of funds for buildings and facilities, and lack of adequate annual operating budgets.

We are working at Bacone on a feasibility study for the establishment of a National Indian University. This feasibility report will be completed some time this summer, and will be presented to the Board of Trustees in the fall. At that time, we hope to have a decision made as to whether or not to proceed with the campaign for the university, and what time table we will follow in its establishment if the decision is positive. The very earliest date would be the fall of 1981, and we are not optimistic that such an institution could be established in that short a time span.

The feasibility report will detail the parameters of students, funding sources and amounts, the coordination that is necessary with various organizations, and will outline some idea of the programs that such an institution would offer. If the decision is positive, the feasibility report will be followed up next year by a detailed five-year plan of development, much of which work is proceeding now. The five-year plan will spell out the facilities needed, the faculty and programs which will be developed, the plans for implementation,

the procedures for the involvement of tribal representatives in the development and operation of the institution, communication procedures with official tribal groups, and the elements which are necessary to determine if the development program is on target at various points in the developmental stages.

Even at this early stage, some outlines of what such an institution would be like are beginning to emerge. The main purpose of the college would likely be to provide a quality education for our future Indian leaders, managers, and professionals, with emphasis on the areas that are desperately needed by Indian people, namely, business, health, and engineering. The institution would serve as a national information collection and dissemination center, a function we will implement this summer regardless of whether Bacone becomes or plans to become a four-year college.

A national Indian university would offer services to the Indian people of the nation in the area of curriculum development and curriculum assistance. It would offer its faculty and scholars the opportunity to conduct research in Indian education, Indian history, reservation economic development, Indian art, Indian literature, Indian religions, Indian law, and Indian health, among other topics, while at the same time offering the students at the institution a quality educational program. It would be the leader for the nation in the study of Native American peoples and their needs.

It would offer quality programs throughout the campus, ranging from an accelerated curriculum for the gifted and talented Indian

student, to offering scholarship aid to needy students, to establishing internships with tribal groups for talented Indian students, to letting students challenge certain courses through passing tests in the area without having to take the course but receiving credit for it, to job placement for graduates where they are most needed and wanted, to low faculty-student ratios, to professional counseling services, to tutors on an individual basis, to integrative seminars which would tie diverse areas of study together, to a strong Native American Studies program.

The composition of the Board of Trustees would be national in scope, with national Indian representation, possibly selected by the national Indian organizations, by regional Indian tribal organizations, or by some other method. Every area of the nation would be represented on the Board of Trustees.

The student body would be national in its makeup, with the doors being open to Indian students from all tribes in the nation, and an active effort made to recruit students from the various tribes. The faculty would be national in its makeup, with strong Indian representation, and with the various geographic and economic sectors being represented among the faculty.

There would be feeder relationships with the twenty-five Indian community colleges, with students coming from these colleges to attend the national Indian university, and returning in some cases to teach in the various Indian colleges. There would be strong student motivation, and a great emphasis placed on motivating the Indian student to work for the good of Indian people.

There has indeed been a revolution in Indian education in the past ten years. It will at least another ten years before we can understand the ramifications of the explosion in the growth of Indian educational achievement, and the social revolution which precipitated the rapid growth.

But if Indian people can sieze the opportunity, the next ten or twenty years will begin the process of opening to doors to true equal educational opportunity. Since the majority population is approaching what may be the saturation point in educational achievement, it could be that in the next ten years the gap will be narrowed instead of widened, and Indian people will begin to catch up in real terms to the majority population.

If we have enough people of vision, dedication, and commitment, this dream of equality for Indian people can become a reality.

CHART 1

Indian Colleges in the United States

Bacone College
Muskogee, OK 74401

Oglala Sioux Community College
Pine Ridge, SD 57770

Navajo Community College
Tsaile, AZ 86556

Standing Rock Community College
Fort Yates, ND 58538

Sinte Gleska Community College
Rosebud, SD 57570

Turtle Mountain Community College
Belcourt, ND 58316

D-Q University
Davis, CA 95616

Sisseton-Wahpeton Community College
Sisseton, SD 57262

Cheyenne River Community College
Eagle Butte, SD 57625

American Indian Community College
Winnebago, NB 68071

Fort Berthold Community College
New Town, ND 58763

Blackfeet Community College
Browning, MT 59417

Flathead Community College
Kalispell, MT 59901

Inupiat University of the Arctic
Barrow, AK 99723

Little Hoop Community College
Fort Totten, ND 58335

Lummi School of Aquaculture
Lummi Island, WA 98262

Montana Higher Education Consortium
Lame Deer, MT 59043

Ojibwa College
Bemidji, MN 56601

Tanana Chiefs Land Claims College
Fairbanks, AK 99701

White Mountain Apache College
White River, AZ 85941

Flaming Rainbow University
Stilwell, OK 74960

Northwest Community College
Nome, AK 99762

Institute of American Indian Art
Santa Fe, NM 87501

College of Ganado
Ganado, AZ 86505

Kuskokwim Community College
Bethel, AK 99559

Haskell Indian Junior College
Lawrence, KS 66044

Southwestern Indian Polytechnic Institute
Albuquerque, NM 87184

Native American Educational Services
4550 N. Hermitage Street
Chicago, IL 60640

CHART 2

Changes in Social Indicators of Educational Equality, American Indians and Majority Males, 1960-1976*

	1960	1976
1. Total number of college students[(a)]		
Indian males and females	.002	.42
2. High school completion[(b)]		
Indian males	.48	.80
Indian females	.42	.67
3. Delayed education (overagedness)[(c)]		
Indian males	2.50	3.20
Indian females	2.28	2.60
4. College completion[(d)]		
Indian males	.15	.24
Indian females	.10	.12
5. High school non-attendance[(e)]		
Indian males	1.61	2.80
Indian females	1.33	3.00
6. Earnings differentials[(f)]		
Indian males	.66	.77
Indian females	NA	.68

NOTES * Each statistic uses majority males as the base line, i. e., as equal to 100% or 1.0. Thus, in 1960, Indian males and females were at two-tenths of one per cent of parity with majority males in college enrollments, and in 1976 were at forty-two per cent of parity.

(a) For sources, see Chart 3.

(b) Persons aged 20 to 24 who have completed 12 or more years of school.

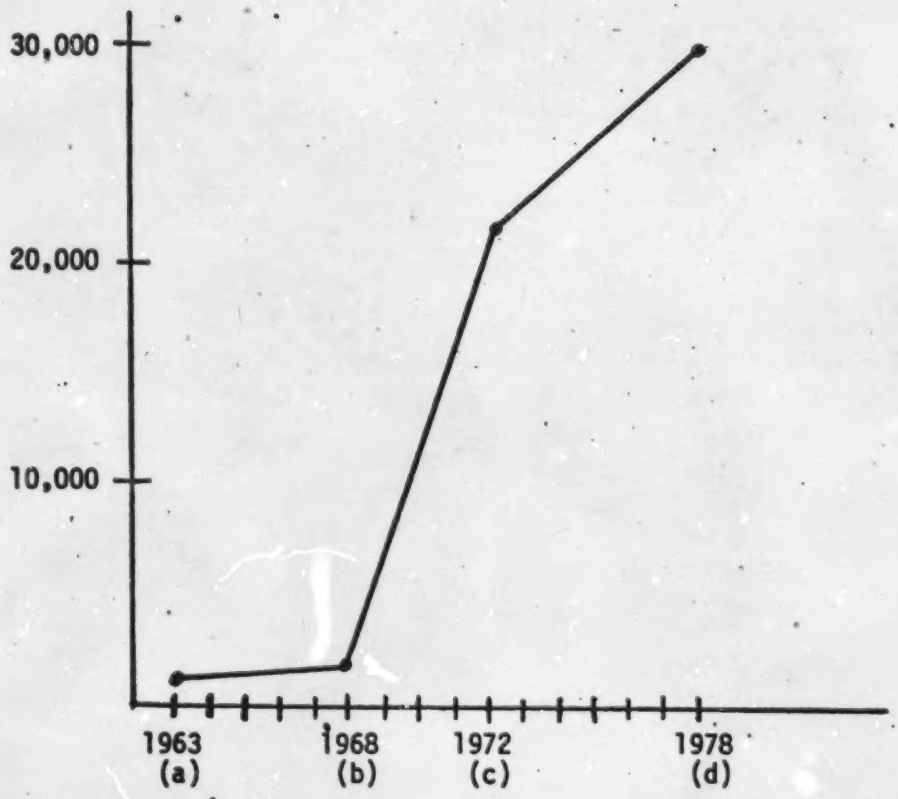
(c) Persons aged 15 to 17 who are two or more years below grade.

(d) Persons aged 25 to 29 who have completed at least 4 years of college.

(e) Persons aged 15 to 17 who were not enrolled in school April 1.

(f) Median earnings of persons with four or more years of college.

COLLEGE ENROLLMENT
OF NATIVE AMERICANS, 1963-1978
United States



(a) Total: 1,400; source: Bureau of Indian Affairs

(b) Total: 3,000; source: Bureau of Indian Affairs

(c) Total: 23,000; source: United Scholarship Service

(d) Total: 30,000 (= 42% of parity with total population); source: from data supplied by the Western Interstate Commission on Higher Education, Office of Research and Information of the National Association on State Universities and Land Grant Colleges (NASULGC), and the American Association of State Colleges and Universities (AASCU).

CHART 4

BACONE COLLEGE
Muskogee, Oklahoma 74401
918/683-4581

Mr. William B. Kennedy
Chairman
Bacone Board of Trustees

Dr. Dean Chavers
President

Office of the President

AMERICAN INDIANS IN THE PROFESSIONS*

Population U.S.: 218,000.000
Indian Population: 1,000,000

Field of Specialization	Total, U.S.	Total Indians	Total Needed for Parity
Medicine			
Medical Doctor (MD)	340,000	115	1,560
Dentist (DDS)	120,000	6	552
Nurse (RN)	750,000	644	3,440
Veterinarian (DVM)	30,000	3	140
Podiatrist (DPM)	7,120	2	33
Pharmacist	125,000	30	573
Speech Pathologist	16,000	10	73
Optometrist	19,265	12	88
Psychiatrist	17,383	18	80
Social Worker	440,000	250	2,018
Master's in Social Work	?	25	?
Business (All Fields)	?	75	?
Accountants	868,000	10 (est.)	3,982
Computer Specialists	371,000	100 (est.)	1,702
Engineering (All Fields)			
Bachelor Degree Holders	1,267,000	140	5,814
Master's and Ph.D.	19,165	14	52
Ph.D.			
(All Fields)	600,000	40 (est.)	2,752
Psychology	40,000	14	185
Sociology	?	2	?
Attorney	462,000	150	2,119
Teachers (Public School)	3,042,000	3,534	13,954
Professors	562,000	417	2,578
Librarians	208,000	61	954

*Statistics from the Ford Foundation, the Association of American Indian Physicians, the American Indian Nurses Association, the American Association for the Advancement of Science, the Navajo Health Authority, the American Indian Lawyer Training Program, the National Society of American Indian Engineers, the United Indian Development Association, the American Assembly of Collegiate Schools of Business, the Scientific Manpower Commission, the National Fund for Minority Engineering Students, the National Consortium for Graduate Degrees for Minorities in Engineering, the American Speech and Hearing Association, the American Psychological Association, the National Education Association, the National Center for Education Statistics, the American Psychiatric Association, the American Association of Colleges of Podiatric Medicine, the American Sociological Association, Scientific American-March 1979, Western Interstate Commission for Higher Education, and Bureau of Census Current Population Survey-1976.

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